

do not think so, yet it is a logical inference from your statement.

Again if the Holy Ghost, as a *person*, dwells in the body of every true believer, there is not one Holy spirit, but many, just as many Holy Spirits as there are bodies of true believers for him to dwell in. This logically evolves from your position, but the Scriptures are against both you and your position. Paul has language like this: "One God and Father of all, who is above all, and through all, and in you all." Eph. 4: 6. How is God in all the faithful? Answer: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3: 16. Paul here says that God is in you *all*,—in all Christians—and then he says that it is the Spirit of God that dwells in them. Now, if God's Spirit is an individual person, as you assert, there can be no other rational conclusion but there are just as many Holy Spirits as there are Christians for Him to dwell in. Paul has language that will not allow any such a conclusion; viz., "There is one body and one Spirit." Eph. 4: 4. And "by one spirit are we all baptized into one body." 1 Cor. 12: 13. And in speaking of the different gifts in different persons he says, "it is one and the self same Spirit." This proves to a demonstration that there is but one Spirit, and that that one Spirit dwells in *you all* as one Spirit, not as many personal Spirits which your position would demand. I am aware that there might be claims made for the Holy Spirit. That as a Holy Spirit he could do all this as a person, but there is no logic, no Scripture nor reason that would sustain the idea and there is no reason why we should take an illogical and unreasonable position in order to sustain a theory that the nature of things does not demand. Reasonable and logical deductions are born of the scriptures of divine truth, and not unreasonable things.

"Christ in us the hope of glory." How is Christ in us? Christ is a person, this we all believe, but is he in us as a person? Nay verily, but by his word, his truth. This is the only reasonable and logical answer. "Christ in us by his word." God in us by his Spirit, and not as an entity, but as an emanation. God's Spirit is God's effluence; and once man having complied with the required conditions that God has made, this effluence finds the way to the heart, and every emotion and desire is effected by it. And hence, I said that it was God's influence that guided the Christian, and this influence can and will effect just as many persons as will qualify for its reception; not as a person, an entity, but as an emanation or effluence can and does effect all as ONE SPIRIT.

Christ taught that he must go away in order that "another Comforter" come. And Christ's language shows conclusively that the Holy Spirit would be a greater Comforter than he was. And why? Because Christ as a *person* could comfort those only who were present with him, and could not be at but one place in the world at one and the same time. And Christ knew the nature of the Holy Spirit; that it is God's effluence that it could be with ALL, EVERYWHERE, at all times, and under all circumstances. The world is not too large for God's effluence any more than it is for his power. And his effluence as a spirit, if you please, can effect every body or thing, just as his power can and does. There are not God's many, and Lord's many, and Spirits many; but there is ONE true and great and good God who is above all, and through all and in you all. And there is ONE Lord, the Christ, the Redeemer and Saviour of all them that believe on his name. And there is one Spirit, the guide, comforter and sanctifier of all those that accepted the word by which he comes. And he comes not as an individual person, but as an emanation from God. God's influence poured into the heart of the true believer, and therefore is God's influence that leads into ALL TRUTH. Be it distinctly understood that I am not writing for controversy, but from a conscientious conviction that it is not only proper and right to hold correct views, but highly necessary, important indeed. I have no preference in this thing. I am anxious to know the truth of the matter; and this fact is just what has led me to my conclusions in the matter. I am not afraid to abandon an idea, notwithstanding I was taught it from childhood, and believed it until investigation convinced me of my error. But upon the other hand, if it can be proven by the Scriptures—or even logically deduced—that the Holy Spirit is an individual person, I will gladly return to that idea. May the Lord help us to learn more and know more truth is the prayer of your brother.

Olathe, Kansas.

So we will now go to the Fair, and we advise all our readers to do likewise, who can arrange to do so. Just as staying away was a protest against Sunday opening, so going now is an indorsement of closing.—*Western Recorder*.

Contributions.

BUILDING.

BY LEAH K. SPRINKLE.

"Our todays and yesterdays, are the blocks with which we build."

"For the builders, everyone had his sword girded by his side, and so builded." We are to be armed as in Eph. 6: 10-18.

The breath of life is not ours to waste on the marshes of frivolity, pride and deception. In the purer and sweeter atmosphere of "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," there is found health, spiritually. The world offers many opportunities for pleasure and recreation; but none is so enjoyable and so conducive to health as is the exercising of our faith in Jesus Christ, "that the life of Him might be made manifest in our body." "The greatest need of the world is the perfect life"; but is not the greatest failure of the world made by many professing Christians? and why? Because they are afraid to trust God, fearing He might change their plans in life. Certainly He wants us to live wholly unto Him "to be changed into the same image from glory to glory"; but who can tell of our bliss, while He works—so sweet, so pure, so holy! Alas some one reminds us: "When the Christianity of the church of today becomes once more like the Christianity of its great founder—the man who healed sick bodies with the same breath that he forgave sins, who taught the eager thousands the way to heaven, and shared his meagre lunch with them at the same time—then we shall have no need of portly volumes on 'Evidence of Christianity.' The best evidence of Christianity is a thoroughly consistent Christlike Christian. The best argument for the truth of the Bible is a 'walking argument.' Our life is not a playground, but a schoolroom, in which must be learned the philosophy of doing and being good and it is not our Master's rod, but his smile, which brings out our best efforts. Brothers and sisters,—as we have therefore received Christ Jesus the Lord, let us so walk in Him, rooted and built up in Him, and established in the faith, as we have been taught, abounding therein with thanksgiving,—for in Him dwelleth all the fullness of the God—head, bodily, and we are complete in him." The great orchestra of life is tuning its instruments up to concert pitch—to the key of our heavenly Father's voice, and while the tuning is in process, the pitch, or ideal tone is heard through that mighty medium—the Holy Spirit. No one can tune his instrument, if he stops up his ears and will not hear the given pitch—"today if ye will hear his voice, harden not your hearts." When all God's instruments shall have been tuned—the violin made sweeter, the trumpets made clearer and purer, the violoncellos smoother—then shall our great director raise his shining baton and its downward stroke, all the voices of nature shall break forth into one harmonious chorus, singing the song of Moses and the lamb. It is too grand, we cannot imagine what will be those heavenly strains, swelling praises to our Saviour.

What a blessed calling to which we are called—called to this anticipation and realization of good things in Christ,—called to prepare for the marriage supper of the lamb,—yea, CALLED TO BE HIS BRIDE. Just think of it,—to be in closest relationship with the only Son of God. Ah, and it is not hard work to get ready for the great event, because He gives us plenty of time, and moreover He has sent His Holy Spirit to serve us and to comfort us,—*"My commandments are not grievous."* *"My yoke is easy and my burden is light."* *"The spirit itself beareth witness with our spirit, that we are the children of God."* *"Casting all your care upon Him, for He careth for you."* This blessed communion which we have with Christ, is the only means by which our souls may become monarchs in the ideal world. His spirit must dwell in our hearts richly by faith, as is his desire. He is no visitor. He makes no fashionable calls; but he takes up his abode in our hearts—the Holy of Holies in the tabernacle—our bodies, and knowing in whose heart he is wanted, he remains; even if he does often find it necessary to calm in times of confusion, to heal in times of sickness, to make glad in times of sadness. While he is Master, he is servant; for he does all of his own work.

Certainly we are full of gratefulness, which cannot find expression in words, when we consider how God—omnipotent, omniscient, eternal, condescends to regard man.

Heavenly Father,—we bow our heads in gratitude, when we remember that thy last and best conception was man, to whom thou hast given a soul, which is to be saved through grace, to enjoy heaven throughout eternity.

May our love to thee find its expression in our lives.

Sterling, Ill.

MODERN SHIPS OF TARSHISH

and Their Human Commodities.

BY E. H. SMITH.

They brought to Solomon gold and silver, ivory, apes and peacocks. 1 Kings 10: 22.

This time we find Solomon in the zenith of his national glory, and his environments were such that they brought him to the vortex of national ruin and also put the moral tone of his nature on the down grade. God honored, God chosen, Solomon dies disgraced. For, reader, I stand as a doubting Thomas among the disciples, as to his prospects being favorable for future happiness.

Solomon. Hebrew, *Shelomoh*. (the peaceful.) David's youngest boy, educated under Nathan, the prophet, in all the priests and Levites and prophets had to teach. His fame established by the building of Jerusalem's great temple. 1 Kings 6. It was to this man and for this temple that the ships came from Tarshish laden with gold and silver, ivory, apes and peacocks. Showing conclusively how prone the human mind is to wander and grow dissatisfied with the things which are stable.

Gold. I know what use he made of this precious metal—emblem of purity. For "all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold," the candlesticks, etc.

Silver. I know what use King Solomon made of this metal. "And the king made silver as stones in Jerusalem." 1 Kings 10: 27.

Ivory. I know what use King Solomon made of the ivory. (elephant's tusks.) "Moreover, the king made a great throne of ivory." 1 Kings 10: 18.

But as to the use he made of apes and peacocks, I must speak by way of hypothesis. Apes then, as now, no known earthly use but a curiosity. The Bible leaves us in darkness as to what use Solomon made of them. Probably to illustrate some modern church member.—An ape in the ship, an ape in the temple.

Peacocks are mentioned three times in the Bible. viz; 1 Kings 10: 22, 2 Chronicles 9: 21, Job 39: 13. Brought no doubt from India, for their feathers alone. For Job says "She is hardened against her young ones as though they were not hers." We treat the text as illustrative.

The temple represents the modern church militant. God looked from heaven and saw humanity needed it. He was the architect. Christ established it and said "All power is given to me both in heaven and earth, go preach the Gospel," etc., placing map, chart, and compass in the hands of his followers. The preacher represents Solomon as to wisdom; but the calling, I claim, is superior. For, as the president told the preacher who applied for a position of honor, "There is no office higher than the one you fill."

The ships of Tarshish represent the world. Her cargo consisting of gold, silver, ivory, apes and peacocks. The three former commodities I find to be constituents to the temple, or necessary to its completion. The vessels of gold, Hiram's pillars crowned with lilies, Joachim and Boaz, (power and stability.) Pure men, pure women. Vessels, as Paul says, to carry the Holy Spirit unutterably full of glory and of God. Full of the living water—fine gold indeed. "Silver as stones in Jerusalem." Silver headed fathers and mothers in Israel, like Hiram's two pillars towering heavenward and on whose top you see the lily work of time, saluting glories of the past. Past sorrows, for those tears, as a certain divine has said, "are in heaven's lachrymals. John said, "There will be no sorrow there, for God shall wipe all tears from their eyes." Yes, my aged brother and sister, let us all thank God—there will be no sorrow there.

"In heaven above where all is love,
There'll be no sorrow there."

Glories, of past nights of wrestling, like a Jacob of old, until you received the blessing. And now you raise your eyes of faith toward the future and say, "Glories of the future I salute you as silver stones in the New Jerusalem." You are now the *petras* of the Christian church of the nineteenth century.

Gold and silver, I find for you a place of usefulness in the temple of your God. To those on board the ships of Tarshish, I say, come off the vessel and allow the refiner to work out the dross, and with his artistic hand shape you and set you in sockets of hallowed glory.

Ivory. You have a place in the Christian church. God can use you. Your influence shall gather around the rising generation, and your examples and life shall be a throne of ivory from which the children of men shall receive the sceptre of freedom, and hear the pure word of God. Come off the ships of Tarshish, take your place in the tem-

(Continued on page 6.)